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ABSTRACT

This paper deals with how to train employees in transnational companies to be more "global" in their understanding and awareness of different cultures. The paper defines as "target culture" where the employee or his family will be working and considers as a confounding variable in the international marketplace the role to be played by women. Gender, as an issue in international affairs, is included in a separate section of the paper. The final section of the paper provides a skeleton outline for a training program to help employees and their families prepare for moving to and participating in different cultures. Three cultures are used (Japan, Mexico, and the Middle Eastern or Arab) as examples of the kinds of information needed to begin appreciating and understanding another's culture. In this section a lecture is presented and a research assignment which obliges employees to locate information about the target culture is also included. A series of lectures and exercises which test cultural knowledge, communication behavior, and the possible results of parochialism, stereotyping, and ethnocentrism are provided, as are a questionnaire, pre- and posttests, and an evaluation form. Finally, the paper suggests that, for the good of their companies, international corporations should establish resource centers to continue to help their employees in different cultures. Contains 62 references. (NKA)

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INTERNATIONAL BUSINESS, GENDER, AND TRAINING:

PREPARING FOR THE GLOBAL ECONOMY

by

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ABSTRACT

As more and more corporations become international or global organizations, there is an increasing need for employees representing these organizations to be more "global" in their awareness and understanding of different cultures. Since understanding all cultures is seemingly impossible, the training in specific aspects and discovering detailed information about "target cultures" is important. The "target culture" is where the employee and her or his family will be working.

One confounding variable in the international marketplace is the role to be played by women. It is not safe to assume business women will be treated the same as business men. How cultures view women in their own culture impacts on how they view women from different cultures. Gender, as an issue in international affairs, is included in a separate section of this paper.

The final section of the paper provides a skeleton outline for a training programs to help employees and their families prepare for moving to and participating in different cultures. Three cultures are used as demonstrations of the kinds of information needed to begin appreciating and understanding someone else's culture. A research assignment and presentation of information is the final aspect of the training program. It forces trainees to locate additional information on their "target culture" and present it to the class of trainees.

Finally, it is suggested that international corporations establish resource centers to continue to help their employees in different cultures. After all, their business success depends on it.

International Business, Gender and Training:

Preparing for the Global Economy

Our world is no longer limited by artificial and arbitrary geographic boundaries; it has become one marketplace. In order for companies to attain and maintain a proper stance in the international market, and to function effectively in multiple cultures; business leaders must consider training in intercultural communication as a foundation for their business dealings with foreign companies and potential customers. Victor suggests, "The nuances of international business -- defined as any business conducted across national borders -- are different from those of solely domestic business. The fundamental principles of domestic business apply abroad but with added complexities" (245).

Carbaugh points out, "Two problems that are basic to the cultural practice and theory of communication [are] . . . shared identity [and] . . . common meaning and meanings" (xv). Chick (1990), in writing about intercultural communication reminds us, " . . . the competencies that ensure effective intercultural communication are so complex, covert, and context bound that they cannot be taught as a body of knowledge in any straightforward way . . . however, effective intercultural communication can be learned" (255). In reviewing problems in intercultural communication, Scollon and Wong-Scollon (1990) conclude, "As miscommunication increases, racial and ethnic stereotyping begin to develop and impede further communication" (259). Each point of view highlights the importance of success intercultural communication transactions to corporate leaders as they prepare their employees and business strategies to compete in the global economy (Naisbitt & Aburdene, 1990).

Victor, in assessing the importance of intercultural communication and the potential for growth of American business in the international marketplace, states:

> Increase in international trade far exceeds either the gross domestic product [in the United States] or the industrial production in any single major industrialized country. Rates of growth in international trade increased from a mere $136 billion (U. S.) in 1960 to approximately $5 trillion (U. S.) at the beginning of the 1990s (9).

Review of Literature

Gudykunst, Ting-Toomey, and Wiseman explore various conceptualizations of intercultural communication. Scholars cited in their review of literature refer to intercultural communication as: "cultural variance in perception," "interaction between people from differing cultures," "communication between groups with different value structures" (272). Their research points out discrepancies in the terminology used to refer to intercultural communication. Other terms used to define intercultural communication include: "metalinguistics" (Leeds-Hurwitz, 266), "multicultural" studies (Koester and Lustig, 251), and "third culture building" (Casmir, 232-3). Commonalities exist in the foundation of their definitions. Either directly or indirectly, this foundation centers on understanding communication principles as practiced in and between individual cultures (Leeds-Hurwitz; Casmir; Koester and Lustig).

Researchers continue to call for additional study of intercultural communication (Shuter; Casmir; Koester and Lustig). In a text to prepare students to study abroad, Martin mentions that students fail to realize the benefits of these training experiences because of the insufficient use of information on intercultural communication that is available to help them to communicate better in foreign cultures (249). This lack of awareness and/or use of available research on intercultural communication also applies to American business practice in the global economy.

In an ever-changing world, the need for increased intercultural understanding and improved intercultural communication becomes increasingly important. Our world has reached the age of blending cultures, experiences, and business practices. American corporations, in order to grow their businesses, have to emerge from their protective, isolationist cultural bubble. International enterprise opportunities have broadened the horizons of potential corporate growth and profit to all markets on the globe. To function effectively in this global economy, American companies must improve their understanding and acceptance of and increase their participation in other cultures, develop different business practices, and practice appropriate communication and business strategies to work with the individuals representing foreign corporations. Victor highlights the problem in stating, "The international businessperson with poor communication skills will communicate poorly what he or she knows. The excellent international business communicator, by contrast, will convey what he or she knows clearly and fully" (246).

Intracultural communication. Intracultural communication is the interaction that takes place between members of the same culture. At the foundation of these interactions are the roles and norms governing a particular culture or

sub-culture. Norms and roles form the "cues" each member uses to receive, interpret, and send messages. Intracultural communication is an important component of intercultural communication because they form the basis of these transactions. This orientation is supported by the views of researchers who believe intercultural and intracultural communication operate on the same set of principles in differing degrees; thereby, making them a combined study (Gudykunst and Ting-Toomey; Martin; Casmir; and Chen). Kochman writes, "Within cultural pluralism [intracultural communication], A plus B is a better choice than A or B, both for the individual and for the society as a whole, especially when the climate is set for culturally different people to become cultural resources for each other" (219). Thus, the two, intracultural and intercultural communication, are intertwined. Shuter, on the other hand, draws a distinction between intracultural and intercultural communication. He states, "Unlike intercultural theory, an intracultural perspective marries culture and communication theory and, hence, produces communication paradigms about a co-culture..." (243).

The importance of intracultural communication to the study of intercultural communication must be stressed as they relate to international business practice. Members of American multi-cultural corporations need to understand the cultural background of their potential customers and business partners. At the same time, business associates from other cultures have to understand our culture to facilitate their communication with American business leaders and attain mutual, corporate success. Gudykunst, Ting-Toomey, and Wiseman developed a strategy to teach intercultural communication. One of the objectives of their programs is "increasing participants' understanding of how culture, in and of itself, influences communication, and how it interacts with social, psychological, and environmental factors to influence communication" (277). In their opinion, understanding intracultural communication is a necessary prerequisite for understanding and practicing effective intercultural communication.

Broome refers to a "third culture," one resulting from the combination of two cultures. In this culture, he suggests that understanding another person from a different culture involves understanding the "subjective meaning" of that person. He argues, "when we seek to understand the subjective meaning of another person, we are asking about the unique experiences that are occurring or have occurred for the other" (242). These experiences filter down from the person's culture and are a part of her or his intracultural perspective. In introducing a collection of readings on intercultural communication, Carbaugh (1990) writes, " . . . one gets a sense of deep distinctiveness in the cultural patterning of communication" (xvii). Culture and communication are inextricably linked -- each influencing the other.

Intracultural communication cannot be separated from intercultural communication. In order to understand or study intercultural communication, a foundation to study intracultural communication must be the first step. Gudykunst, Ting-Toomey and Wiseman, quoting Sarbaugh, write, "There appears to be a temptation among scholars and practitioners of communication to approach intercultural communication as though it were a different process than intracultural communication. As one begins to identify the variables that operate in the communication being studied, however, it becomes apparent that they are the same" (273).

Kim states, "all communication is viewed as 'intercultural' to an extent..." (13). Outside obvious cultural boundaries (race, ethnicity, religion, family, and geographical location), people share additional cultural heritage. As a result, at its fundamental level, all intracultural communication can be better understood through the study of intercultural communication, and vice versa. Kim notes the difference between intracultural and intercultural communication lies in the "heterogeneity between the experiential backgrounds of the individuals involved," and that any distinction between them is determined by the individual researcher (13).

Barriers to Intercultural Communication

Verbal communication. One barrier to successful intercultural communication is language and its usage. Victor explains the primacy of language in intercultural communication, "Language is so significant an obstacle in international as well as domestic cross-cultural business dealings because it is so fundamental" (15). In talking about communication in the intercultural transaction, Liberman writes, "A more accurate portrayal of what is occurring in intercultural communication may be provided by recognizing that neither participant is in full control of the work of signification of even her own utterances. Rather, the utterances find their possible signification according to what they achieve in the interaction, and gradually a field of signification is articulated that is open and yet provides the participants with what communicative possibilities are materially at hand" (190). Results of the transaction are influenced by language usage and how people interpret that language. Since most cultures have different languages and language rituals, people cannot communicate if they do not use a different language well. Victor points out one of the obstacles to effective intercultural communication: "Some cultures demonstrate a stronger attachment to their language than do others. Although it is dangerous to stereotype any group precisely because expectations exist in all cultures, still for historical, social, political,

or even religious reasons, the members of certain cultures are more likely to take linguistic ethnocentrism more seriously than others" (23-4). Language usage and its interpretation are rooted in culture; they emanate from the culture. Therefore, the inability to use a host culture's language effectively may be interpreted as an outward sign of cultural insensitivity and can usually influence global corporate transactions negatively.

Not only is knowing what to say important in intercultural communication, so is knowing when to speak. Basso suggests, "For a stranger entering an alien society, a knowledge of when not to speak may be as basic to the production of culturally acceptable behavior as a knowledge of what to say" (305).

Nonverbal communication. Nonverbal communication is the "silent language" of a culture. Members of a culture depend on nonverbal communication to share information. "We rely on nonverbal cues to give us information about the meaning we are to assign to a verbal message. Because we often interpret these nonverbal cues unconsciously, the message received is often very different from the one the speaker intended" (Tubbs & Moss, 402).

Nonverbal communication is also rooted in a person's culture. Victor offers a warning when attempting to interpret nonverbal communication across intercultural boundaries, "Information communicated nonverbally should indeed be viewed as subject to socio-cultural differences. People from different cultures are likely to express themselves nonverbally in different ways. ... Consequently, nonverbal behavior, even it its most universal aspects is very likely to be subject to misinterpretation across cultures" (184). Like verbal communication, nonverbal communication is not shared across cultures. For example, the sign Americans use for O.K. is the same sign used in another culture for a sexual insult. In the United States, scheduling of time is an important aspect of culture. In Latin America, it is not unusual for a business executive to have fifteen people in an office at one time trying to do business, turning a short business meeting into an all day affair (Hall, 19).

Values. It is difficult for many people to accept values of another culture when they differ from theirs. This is especially true of values in American business practice. Values are usually presented as universal absolutes -- accepted by everyone in a culture, including organizational cultures. "Values determine what we think is right, good, important, beautiful; we find it difficult to accept that what is right or good is as relative to culture as the word for book or stove, or as the way our food is prepared or our clothes are made" (Tubbs & Moss, 406).

Differences in corporate cultural value systems influence business transactions in and between cultures. For

example, American corporations value independence in the workplace, whereas Japanese corporations value dependence. American corporations value honesty in business practices; if someone says they can do something it means just that. Japanese corporations, on the other hand, value "saving face," and to admit that they can't produce what you are asking for is an embarrassment. Japanese business leader would sooner tell you they can do something knowing they can't, than to bear the shame of admitting they can't do it (Hall, 72). Victor concludes, "Businesspeople should remain aware of the way in which the values to which a culture adheres affect international [intercultural] communication" (135).

Fear and misunderstanding. Fear of and in intercultural communication experiences can be based on: fear of change, fear of the unknown, fear of threatened identity, fear of rejection, and/or fear of contradictions to your belief system. Because many of these fears are deeply rooted in peoples' value systems, an important step to improve intercultural communication is for participants to admit these fears when they exist. It is natural for us to fear something that threatens our values. Business transactions must be executed in a culturally sensitive manner so these fears, and their impact, are minimized.

"Misunderstandings arise when people are unaware of cultural differences, or even the possibility of such differences" (Tubbs & Moss, 406). This situation reflects a monocultural perspective. A monocultural perspective denies cultural differences, views cultural interactions as filled with errors not diversity, and forms cultural boundaries in which people remain their entire lives, unable to wander out (Pearce and Kang, 22).

Results of Poor Intercultural Communication

There are many outcomes of poor or ineffective intercultural communication. We will discuss the outcomes that influence intercultural business transactions. These are: culture shock,, uncertainty and anxiety, and lack of knowledge of the host culture.

Culture shock. For the most part, the results of poor intercultural communication are obvious. These include: incorrect assumptions, lack of understanding, prejudices, anger, and disrespect. One area of concern in intercultural communication is culture shock. Culture shock is a powerful result of poor intercultural communication skills. Culture shock is the emotional result of not being able to fulfill the basic need of understanding, controlling and predicting others' behaviors (Furnham, 45-6). Furnham cites Oberg's six aspects of culture shock:

1. strain, as a result of the effort required to make necessary psychological adaptations
2. a sense of loss and feelings of deprivation in regard to friends, status, profession, and possessions
3. rejection by and/or of members of the new culture
4. confusion in role, role expectations, values, feelings, and self-identity
5. surprise, anxiety, even disgust and indignation after becoming aware of culture differences
6. feelings of impotence as a result of not being able to cope with new environments (45).

Furnham and Bochner (1982) found the stress experienced by foreign students in different cultures was due to their lack of "requisite social skills (cultural skills)" (Furnham, 49).

Uncertainty and anxiety. Gudykunst and Hammer describe uncertainty reduction as involving "the creation of proactive predictions and retroactive explanations about the behavior of others" (106). Individuals try to reduce uncertainty about others when they act in ways identified by their cultural standards, as deviant, or if they expect future encounters with them, or if they can offer rewards. We use our cultural identities and our cultural background and upbringing to reduce these uncertainties. These elements are guides that govern our behaviors and our interpretations of other's behaviors (Gudykunst and Hammer, 110).

Uncertainty reduction is used in daily communication by everyone in all cultures. Uncertainty reduction strategies are used in intercultural interactions where there is more apprehension and, likely, even more confusion. The lack of understanding a culture is enough to make even the most "simple" communication transaction "uncertain". People are uncomfortable in situations when uncertainty cannot be reduced. Similarly, anxiety continues to add to these levels of uncertainty. Though the two seem as though they could be one in the same, they are different. Anxiety, in relation to intercultural communication, is viewed more as a fear of negative results from the communication in the foreign environment (Gudykunst and Hammer, 112).

Uncertainty and anxiety result in poor intercultural communication skills. Gudykunst and Hammer listed eighty variables which were related to the reduction of both uncertainty and anxiety. Among them were: "knowledge of host culture, shared networks, intergroup attitudes, favorable contact, stereotypes, cultural identity, cultural similarity, and

second language competence..." (112). Though listed separately, most relate to the first: knowledge of host culture.

Lack of knowledge of the host culture. A key to successful intercultural communication transactions is knowledge of other cultures. In order for businesses to prepare for successful economic participation in the global economy, they must increase their employees' cultural sensitivity, understanding, and communication practices. Understanding cultural diversity is the first step to bridging the gap between cultures. Without understanding the different cultures and the cultural impact on communication, American corporations will experience less success in the global economy then anticipated. Without increased cultural understanding, there will be little acceptance or tolerance of differing cultures. Without this tolerance, there are few opportunities for business growth in the intercultural world of the global economy.

Victor highlights the problem in conducting international business for Americans in writing, "For English speakers in particular, foreign languages represent a trade barrier. To the extent that English speakers cannot communicate in the language of the people whose markets they enter, they may find themselves treated as more foreign than other foreigners who do speak the native language" (37).

Gender and Intercultural Business Communication

Gender plays a large role in the treatment and perceptions of individuals across the world. Culture influences how people are socialized and further leads to expectations of what "role(s)" people should assume at various stages of their lives. Most countries are based on patriarchal societies. The attitudes and beliefs which are prevalent in these societies (e.g. male dominance, submission of women, females are the "weaker" sex) have affected the ability of women to compete in the male dominated business world. This section examines how gender differences and sex biases have affected American women in both communication and business. In addition, we reveal similar plights of women throughout Asia, Australia and Third World countries.

Gender Roles in America for the 1990s

Increased divorce and America's declining economy are two of the major reasons women enter the work force. Women of the 1990's face the possibility of playing numerous roles simultaneously: wife, mother,

employee, student, sister, daughter, friend, to name of few. Everywhere you look you see women portrayed differently than they were 15 years ago. The role of the American woman is no longer depicted as one who stays home to raise children and take care of domestic needs. The media and entertainment world reflect many of the stereotypes of women pervasive in contemporary society. Today media are showing a different breed of woman--the professional woman who juggles a 9 to 5 job, school, children, significant other, domestic needs while remaining an integral member of society.

Women's role has changed over the years from a dependent, uninvolved, and uneducated member of the American culture to an independent, involved, and educated one. This has necessitated a number of changes. Communication is one such area of change. Today more attention is given to changing sexist language and attitudes. In business, employers and employees are expected to be gender neutral. Gender biases are learned early in life. Victor (1993) mentions this when he describes Margaret Mead as the pioneer in the study and recognition of "culturally taught and learned" gender traits (32).

Attitudes and expectations are carried over from the socialization process of each individual and contribute to stereotyping. Victor (1992) states, that men and women "are taught to communicate in different ways, using distinct types of phrasing and language" (96). Male and female communication have been described as cross-cultural communication (Kennedy and Everest, 53). Research shows males communicate with the intention of relating power, and view communications as negotiations to achieve or maintain high ranking; whereas women intend to communicate relationships, and see communications as a means to achieve closeness and support (Holtgraves and Yang, 254; Kennedy and Everest, 54).

To complicate matters further, one's "competence, value and ability" is often judged on the basis of what Carli refers to as "*diffuse status characteristics.*" These characteristics include "race, class, education, age, occupation, physical attractiveness, and gender" (941). Those with higher status "are expected to be more competent, to perform better, and to have more desirable attributes...they are also given more opportunities to perform well..." (Carli, 941). Women are at a distinct disadvantage since the characteristics assigned to them are generally viewed as lower status traits than those assigned to men (Carli, 941). A study conducted by Williams and

Best found that individuals in 29 countries assigned similar traits to women and men. Among the characteristics listed for women were "emotional, sentimental, submissive, and superstitious" (Victor, 97).

A woman who deviates from expected behavior will find it hard to be accepted and/or heard by male counterparts. Women must work extra hard and devise strategies that will break through the boundaries set by stereotyping. "Lakoff (1975) proposed that assertive speech is one domain of power denied to women, but available to men" (Carli, 941). Barbara Spollen, a senior business analyst for the Federal National Mortgage Association, states that a woman has an acceptable level of aggression that she cannot exceed. She states, "Women aren't allow to be angry; if we are, it's our hormones. You have to count on your perceived competence to see you through" (O'Brien, 58). Women must "rely on more subtle and less direct strategies to induce influence," and one way to do this is the "use of uncertain or tentative language" (Carli, 944). Sandra Day O'Connor stated that one problem she had to deal with in route to the Supreme Court was getting men to listen to her. She stated, "I taught myself early on to speak very slowly-enunciating every word-when I wanted someone's undivided attention" (O'Brien, 58).

Even with these problems, the American culture is making an effort to ignore gender differences. However, women are still playing "catch-up" with their male counterparts in business. Victor notes that the U.S. places a great deal of emphasis on the money as a qualifier of self-worth, or success. Women have for years worked as free labor in the home. Since money is the qualifier of success and self-worth, and since this line of work is unpaid, its value is lessened. This may have some reflection on the lower paid jobs women hold. Further implications arise when you contrast this aspect of the traditional role women have held and how they are viewed (for the most part) as less equal than men.

Nonverbal communication is affected by gender stereotyping. Borden lists some of these effects (149):

Masculine	Feminine
•Sits with legs apart	•More responsive
•More relaxed	•More accurate reading of nonverbal cues
•More gestures	•Looks more at others
•Dislikes crowding more	•More averting eyes
•Does more touching	•Is touched more
•Given high status seating	•Approached closer by both sexes
•More pointing	

Borden explains that the same actions done by opposite sex individuals are interpreted differently. He notes,

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"Although myth has it that women talk more than men, in mixed groups men do more talking, as they have the position of dominance. In touching behavior the same is true; opposite sex touching by women is considered sexual whereas for men it is considered dominance" (148). Body language is affected by gender in its interpretation and use (Victor, 1992, 187-8).

Appearance is another form of nonverbal communication requiring special attention from women in the professional arena. Victor (1992) reports on studies which conclude that an individual's appearance has an effect on how others perceive and interpret the individual's behaviors (201). Dress is one means of evoking stereotypes in and by people. An individual who is adorned in tattered, worn, and un-stylish clothing will more often than not be looked down upon, turned down for jobs, not taken seriously, and become the brunt of sarcastic jokes and disrespect. Clothing has been equated with money, and money with success and educational level. Those without are rarely, if ever, treated with the dignity and respect inherently due them. Women in business suffer injustices if not dressed in a manner "expected" by her male counterparts. It is unacceptable for a woman attorney to wear slacks. Female attorneys have discovered that in order for them to be seen as competent and to be taken seriously, they should tie their hair back, go easy on the makeup, and wear loose fitting clothing with small amounts of jewelry and perfume.

Dress is not the only way appearance is stereotyped. Another area is biological traits. Traits such as skin and hair color, body shape, ethnicity, and gender lead to stereotypical evaluations of individuals (Victor, 200). Prejudice, a culturally influenced way of perceiving individuals, is responsible for a large portion of stereotyping. Stereotyping can be the result of association. How often do you see or meet someone who reminds you of another individual? The feelings you have for the "other" individual can transfer to the person present. You determine that if this individual sounds like, looks like, or acts like the other person than surely they must "made from the same cloth." Everyone has experienced stereotyping due to prejudice and/or association. Women experience this frequently in the world of business. It is common knowledge for a physically attractive women to gain more attention from her appearance than anything she says.

Gender in Other Cultures

The United States does not hold the only claim to gender inequalities and sex biases. In Japan, the most

distinguished women lack recognition by their personal names and they are referred to by court titles which usually express her parents' name (Simonton, 102). Japan's language communicates male dominance over women (Simonton, 102). This parallels with the American male's focus on communicating power.

Culture's role in socializing individuals takes its toll on the women of the world. This is not an exaggerated statement. The following shows various cultures where gender biases affect women negatively. These cultures are patriarchal and have many similarities in their attitudes toward women.

More often than not, oppression of women is seen as an inherent privilege bestowed upon males. This privilege takes different forms in different cultures. In the United States, for example, women are still kept in lower status and lower paid positions than are men. In third-world countries the oppression is more "uncivilized." Huston relates a story of a Mexican peasant woman whose husband beats her. Evidently, the Mexican men in this particular area get paid on Saturday. They spend all weekend drinking. When they finally return home violence usually results. There are no laws against abuse. "Man is the master...[he] has the *right*" (58-60).

Zimbabwe, Africa is as patriarchal a culture as any could be. In pre-colonial days it was common practice to consider a woman as a "thing" to be purchased. She was an asset, a resource for labor. A bride-price was paid to the father or brother of the bride. The price reflected the value of the female being "purchased," as well as the number of expected off-springs she would bear. For example, if she was young she drew a higher price because she could bear more children. Women were encouraged to have at least eight children. A woman who could not bear children was at an extreme disadvantage since she would typically be divorced (Folbre, 64). Countries such as Sudan, Sri Lanka, and Kenya, still practice the custom of bride-price today (Huston, 54-7). Since the pre-colonial days, some African countries have evolved into societies where a woman can now choose her husband legally. However, Huston reports several teenage girls from Tunisia, Africa as stating "that they knew they would not be allowed to choose their husbands, even though the law stipulates that both bride and bridegroom must consent to the marriage" (Huston, 5).

Women can also own and manage plots of land and maintain their own enterprises. This appears positive from the outside. However, the female in Africa must submit to her husband. She must first fulfill the duties her husband demands of her before working for herself. These duties include domestic work, child-bearing and rearing,

and agricultural tasks. African women do not readily have labor help at their disposal. This limits the type and amount of crops they can grow and sell. Before slavery was abolished women slave-owners had more time to tend to their individual enterprises (Roberts,97-112).

In Australia, social change has rapidly brought women to the forefront of awareness. Contemporary Australian women have more freedom and liberty than any other female generation has had. Yet, "women still have limited choices in terms of vocational life options" (Poole, 105). Studies reveal that Australian schools perpetuate the sex-role stereotyping of female students and offer them less education and training than males (Poole, 106). Statistics show that in Tunisia, (northern Africa), only 39 percent of the students in primary school are female. This figure drops drastically to 25 percent enrolled in college curriculums. Though this figure represents an increase from that of twenty years ago, it is no where near what it should be to reflect gender equality in education (Huston, 5).

Much of the sex bias prevalent today is a remnant of earlier cultural attitudes and beliefs. In Egypt, though women are legally ensured "equal pay, voting rights, and civil liberties...customs and traditions still inhibit women's participation in activities outside the home" (Huston, 6). Approximately 50 percent of these women remain illiterate and are totally unaware of the rights given them. These women need to be trained by the educated women in order for social change to increase (Huston, 6).

Multinational corporations have taken advantage of the "union-free, tax-free, unregulated manufacturing havens" around the world (Pyle and Dawson, 41). Little concern is given to safety and/or health in these businesses. They specifically have utilized the "cheap labor force" of the Asian countries. What may be unknown is that the majority of individuals who make up this "cheap labor force" are women. These exploitative practices are condoned by the local governments. Pyle and Dawson quote a 1987 Thailand investors' guide (distributed by the government), which states: "Those foreign companies locating in Thailand benefit through the use of Thai female labour....Throughout Thailand females are found by many companies to be manually skilled, keen to work and have the patience to work for long hours at repetitive activities" (p.38) (43).

In Malaysia, male agents are used to recruit young girls for the textile industry. The agents are usually assisted by local male religious leaders or school teachers. The girls are selected based on their compliance toward

traditional cultural values which require deep gratitude for those who have helped them gain employment. This in turn results in compliance on the job as any disruption from these recruits would result in "'loss of face' for the people who recommended them" (Heyzer, 100). Further, these girls are considered to be controllable--they possess nimble hands, keener eyes, and require less discipline than males (Heyzer, 101).

The working conditions for the majority of women from underdeveloped and poorer nations are at best appalling. Safety and health are of little concern to the employers. There have been reports of mass hysteria, exhaustion, low levels of morale, allergies, chronic headaches and infectious disease. All this is resulting in lower production levels and loss of money for the corporation. Government intervention is increasing to improve these conditions. However, more needs to be done (Pyle and Dawson, 43-5). Women are being victimized basically because they have had the misfortune of being born female!

Women around the world are subject to much discrimination, oppression, and civil injustice. The leading reason for much of this is the lack of education. When no other way of life is known, when no other form of treatment is available, the status quo is accepted. Granted, this may sound like ethnocentrism--however, the majority of women informants who were interviewed were not happy or content with the treatment they receive. We argue that the statement above is a reflection of changing cultures. All cultures evolve to some degree and in different ways. Even in Third World countries like Kenya, young women are contemplating and choosing higher education. This was virtually unheard of a few years ago. Huston interviewed a nineteen year old female student about her family's life and the new needs of changing times. This young African girl knew she must obtain an education if she was to help herself and her family survive: "My life is very different from my mother's. She just stayed in the family until she married. Life is much more difficult now because everybody is dependent on money. Long ago, money was unheard of...Times are very difficult....How shall I manage to pick up this life so that I can live a better one?" (Huston, 23).

A Mexican woman speaks of the changing times and the role education plays in the advancement of women. Lucia was fifty-five years old at the time of the interview. She, like most women in central Mexico, has spent her life in want. She is among the poorest of the poor. Her husband fathered fifteen children-- eight died from hunger. His pay was spent on alcohol for his mother and him. Anything left went to his mother, not his family.

Lucia related that lack of education resulted in women being "very, very stupid" (Huston, 26). She further states "...now women are beginning to work and go to school; they are beginning to know many things and are becoming better. They can decide what *they* want to do..." (Huston, 26-7). One of the things Lucia mentioned was that her daughter had her tubes tied so that she wouldn't get pregnant. Lucia was impressed with this decision because she knew they couldn't afford another mouth to feed. Further, she had never been given the opportunity to decide what to do with her body (Huston, 27).

The more educated women become in regards to birth control, nutrition, labor laws, politics and organized women's movements the more strength they acquire to persevere in the lessening of their plight. Many have joined women's movements and are taking steps toward major reforms in light of women's rights (Pyle and Dawson, 45; Heyzer, 125-35; Huston, 101-12; and Burton, 292-304).

American Women and International Business

What does all this mean for American women who plan (or are) conducting business abroad? What are the pitfalls to watch out for? Are they better or less qualified to deal with cultural gender biases than men? Should the country of choice be a determining factor when considering the gender of a company's representative?

We hoped our research would answer these questions. Unfortunately, most can only be answered by extensive ethnographic studies. There are numerous studies on individual multinational companies, cultural beliefs and customs, and women's movements in various countries. However, there are few studies which specifically address many aspects of the questions listed above. There are countless studies available on intercultural communication, intercultural training, and international business. There is not however, much offered specifically to gender related differences in intercultural business or communication. A study of this nature would prove time consuming (and very expensive). Every person has a unique personality and way of interacting with others. Each culture has individuals who are staunch cultural advocates and those who are opened minded to intercultural differences. On the business level, these varying attitudes would produce an abundance of varying reactions and interactions. Given the above, all we can do is take bits and pieces of what we have learned from our research and try to piece it together in some understandable fashion.

Training: A Recommended Response? Effective training is likely the foremost determinant of whether or not an individual will be successful in conducting business in a different culture. Training should include basic communication concepts (e.g. verbal, nonverbal, context...), general cultural concepts (effects of religion, gender, education, etc. in society), and cultural specific concepts (language, beliefs, customs, etc.). Most of the following discussion can be applied to males and females.

For women entering the global business market attention should be given to the topics and ideas discussed in this paper (i.e. cultural influences on gender perspectives, changing women's roles in culture, etc.) as they play a major role in the communication that will take place. It has already been noted that the majority of countries are patriarchal in nature. Therefore, most business continues to be conducted through interactions with men. A women must do her homework on the target culture so she can communicate effectively. Without effective intercultural communication the chances of successful business transactions are significantly reduced.

Victor states that "blind insistence on the superiority of one's own system (whether the belief in the innate equality or inequality of the sexes) is unlikely to lead to effective cross-cultural business communication" (101). It is vital for the international businesswoman to understand the foreign business associate's cultures' view of women. She must be aware of traditions, attitudes and beliefs held about the female gender in order for her to respond or react in an acceptable manner.

Cultural information will lead to greater understanding and interpretation of behaviors businesswomen may encounter in dealing with foreigners either abroad or stateside. Embarrassment and misunderstandings arise from the lack of research on a target culture. Sondra Snowden is described as "an expert in international protocol." Evidently, even this "expert" failed to do done her homework when she was sent to meet a sheik arriving at the airport. She was unaware that in doing so she was "keeping with his custom, offering the company of the woman to him during his stay...(she) had a very unhappy customer to contend with when he learned this was not the case" (Victor, 1992)

Researchers note differences between collectivist/high context cultures and individualistic/low context cultures. Collectivist/high context cultures are those which are interdependent and because of this are relationship oriented. They are concerned with what others think of them (saving face) and often function as teams as opposed

to individual players. Some of these cultures include Thailand, Korea, France, and most Arabic countries. Individualistic/low context cultures are those who are independent, more concerned with self gain and satisfaction. Their emphasis is on the "facts" rather than relationships. The United States and Germany are some examples of individualistic/low context cultures (Victor, 1992; Ma; Holtgraves and Yang).

In a study on politeness between gender and culture, Holtgraves and Yang report their findings to be consistent with other studies which suggest "perceptions, attributions, and social behavior of people" from collectivist/low context cultures are more dependent on situation context than are individualistic/ low context cultures. However, females--regardless of what culture they were from--were found to be more polite than males. They took into consideration relationship rather than power (253-4). It is interesting to note that though culturally different, females from various cultures (high and low context) are more concerned with the human factor and males the power factor.

Similarities in the treatment and perceptions of females across the world are evidenced by the examples given earlier in this paper. Sex biases are culturally rooted but appear to be universally accepted. It is obvious from the research, that women are basically seen and treated as "less" than their male counterparts. It is also apparent that social change is allowing more gender equality to surface around the world. It is astonishing that women separated by geographical and cultural barriers are suffering from the same acts of male domination.

This section cites gender differences in communication, focus, interpretation, and perception. It has shown these that these differences exist throughout the world. This will not change. Women must accept it and learn to deal successfully with it. It is our opinion, that what is needed most is to educate the women around the world who want education. Women need to learn about basic nutrition, birth control, and politics. They need to have a voice on the issues affecting their lives.

We have come to understand that not only are women around the world perceived as less than men, they are (in some instances) intentionally being oppressed so that males may maintain control of them in order to benefit themselves. It is important for the international businesswomen to overcome sex biases in their individual culture by learning how to communicate with their male counterparts. Women must find a way of conducting business that works for their individual personality. They must be aware of the male ego and its focus on power. Females need to

learn to draw on their concern for relationships so as place the male ego at ease. It is up to women to make things better for themselves.

Men have had years of cultural and social training in the "manly" way to perceive women. We do not believe that in most cases men intentionally lower the status of women. We believe much of this culturally rooted. All in all, women and men need to continue to learn how to communicate more effectively in every situation. Women need to remain ahead of the game so they don't lose their place in line. They need to continue to participate in the male-dominated world and analyze their interactions to see where improvements can be made. Further, they need to share their knowledge with those who are in need of it--wherever they may be.

PARTICIPATING IN INTERCULTURAL BUSINESS:

TRAINING MANUAL

Based on everything reported thus far, the primary hope to improve international business communications is through extensive and revised training. Lublin reports, "Cross-cultural training is on the rise everywhere because more global-minded corporations moving fast-track executives overseas want to curb the cost of failed expatriate stints" (B1). Lublin goes on to report that it is important that Americans moving to a foreign country learn the subtleties of that culture. Pre-departure training on these issues has proven only partially successful (B6). In quoting Professor J. Stewart Black of Dartmouth University, "'[I]t's more effective to do it before' expatriates leave home 'than not at all'" (B6). The rest of this manuscript explains a training program that attempts to address issues raised regarding the lack of cultural awareness American business leaders have as they enter the workforce in a foreign country (culture).

Introduction

If we view the world as a system, and the countries as separate components, we could assume this system would need it's elements to work interdependently in order to survive. Which means we would need to understand the components, other than our own, for which we are interdependent with. Is this true? According to John Naisbitt, author of Megatrends 2000, "The economic forces of the world are surging across national borders, resulting in more democracy, more freedom, more trade, more opportunity, and greater prosperity" (94). So, as more and more

organizations expand their boundaries into the international market, we are seeing a need for increased cultural understanding in order for interdependency. "In any international business exchange, it is advisable to learn as much about the other culture as possible. The best way for people to do this is to examine the differences and similarities between their nations" (Victor, 3).

"Although international corporations have been around for some time now, multinational corporations are a relatively new phenomenon" (Robbins, 11). Multinational corporations are those that maintain significant operations in two or more countries simultaneously. The question now becomes, how do multinational corporations differ from international corporations, in terms of the type of cultural understanding necessary for success? The truth is, they don't. Once the basis is established for adapting to other cultures, it can be utilized for more than one culture. That is, once the organization establishes the criteria for researching a particular culture, they can use that criteria to help them research most cultures. For example, most organizations try to research certain aspects of management in other cultures, such as management style, communication structure, etc. Once the organization decides on what aspects they feel are necessary for them to have knowledge of, they will research those same aspects for any culture they wish to study. The purpose of this manual is to assist individuals in establishing a basis for research, so they can obtain the information necessary for them to communicating effectively with others in different cultures.

Effective communication is an important facet of organizational culture. "Culture refers to the underlying values, beliefs, and principals that serve as a foundation for an organizations management system as well as the set of management practices and behaviors that both amplify and reinforce those basic principals" (Denison, 4). Unfortunately, there are barriers that may affect the communication between people from different cultures, making it harder for them to communicate effectively. Two of the barriers this manual will cover are parochialism and ethnocentrism. "Parochialism perspective is when we view the world solely through our own eyes and perspectives. We do not recognize that other people have different ways of living and working" (Robbins, 13). Also, having the belief that other cultures should adjust to ours or that our culture is superior to others is ethnocentrism. This manual will assist in helping each participant become aware of their levels of ethnocentrism and parochialism and establish a plan for changing them. One goal for this training is for individuals to develop an understanding of other cultures and communicate and solve problems effectively with others in and from those cultures.

Summary of Training Manual

This manual is aimed at assisting individuals in solving problems, communicating effectively, and achieving cultural awareness and appreciation.The manual only includes partial information on each culture. Participants are expected to add more specific information. The data included serve as background ***and*** as models for research on other cultures.

Section I - An introduction explaining the trainees situations. It focuses on the responsibilities of the trainees, the importance of the training, and provide the framework for researching any culture and increase the trainees' understanding of that culture. It also establishes the trainees expectations of the training program. Later in the manual, there are examples of three separate cultures.

Section II - Includes an exercise that begins to examine the present cultural attitudes of the trainees. This exercise is followed by an open discussion period so that trainees can ask questions or make comments on discoveries from the exercise.

Section III - This will be primarily a discussion on the importance of intercultural communication. It includes exercises that demonstrate the results of parochialism and ethnocentrism attitudes in business relationships. And, it includes a discussion on how to diminish attitudes that make it difficult for effective intercultural communication.

Section IV - This section includes research information on each of three cultures; depending on the needs of the corporation. The information provided is an overview of the country's culture. It includes characteristics of each particular culture.

Section V - This section includes problem-solving exercises which force the trainees to utilize the cultural research information they have gathered in solving the given problem(s).

Section VI - This section includes "GO TO" information. Its purpose is to assist trainees on where to find additional information. It also includes details of a support system, which will provide trainees with a data bank and reference library on their cultures if needed.

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HOW TO USE THIS MANUAL

This manual includes lecture material and exercises to help trainees actually participate in the training. The lectures include important information that the trainees will be expected to learn. Some of the trainees may already know some of the information, and if this is the case, you should try to get them involved in the discussions. They may be able to give useful examples of the information being discussed.

The manual includes directions for each of the case examples. *Make sure you get the trainees involved!* With involvement, the trainees will be more interested in what you are trying to train them. If you feel you have good examples, or exercises for the class to use, feel free to use them. But, don't get carried away and forget the importance of the lecture information.

Your training class will have approximately 5-7 trainees. It will last 3 weeks. an evaluation will be given at the end of the training program.

SECTION I

Discussion: Trainees responsibilities and importance of training. General-culture perspective.

Questionnaire: Trainees expectations.
Pre-test: (10 mins)

Objectives of this section:

- To inform trainees of their responsibilities and the importance of their involvement in the training.
- To give a general culture perspective. Focusing on culture as a whole.
- To gain perspective of the trainees expectations of the training program.

LECTURE 1

Overview

The trainees are being transferred to one of the organizations multinational locations. You are to inform the trainees of the importance of their transfer and their responsibility in helping the organization to succeed, as well as the benefits for them. The location will be one of the following cultures:

1. Japan
2. Mexico
3. Middle East (focus on the Arab culture)

Lecture Information

Have you ever heard a conversation between people who were speaking a foreign language? Most of us have. How did you fell when you were in this situation? Let's examine positive, negative, and neutral attitudes towards this situation. The positive attitude probably asked questions such as, "That's impressive?" or, "I wish I knew what they were saying." It's probably safe to say that you wish you could have joined in the conversation, just to show them you know how to speak their language. We could take the same situation, but with negative attitudes towards the conversation, such as. "They should be speaking English, they're in America now." or "That's rude." And of course, you have people who don't care one way or the other. To them, it's a free country and people can do what they want. After all, America's a melting pot of many cultures and it's not unusual to hear people speaking a different language.

Although the neutral attitude seems fair, it's probably not the most common of the three. Both positive and negative attitudes reflect feelings of being an outsider of the conversation.

No one likes to feel like an outsider. Sometimes, we can feel like an outsider in our own country and in conversations that are spoken in English. In this type of situation, the lack of understanding the other language, or culture, may be one reason for feeling "foreign".

When we enter a foreign country, we are not only entering a country that may speak a foreign language, we are also entering a different culture. It is just as important for us to understand the characteristics of a culture, as well as the language, in order to communicate effectively and "fit in".

One of the organization's multinational divisions is having problems with certain departments. The organization has assigned you a department and is sending you to analyze the department's problems of it's departments, so that you can make necessary changes in order to solve the problems. Because you are not familiar with the culture of the multinational division, the organization realizes that you will have anxieties, fears, and many questions. This training is going to help diminish those anxieties and fears, and also answer most of the questions you may have. But, it will also raise new questions, which will hopefully motivate you to research for answers. How do you plan to do this successfully?

QUESTIONNAIRE

This questionnaire is provided to give trainees the opportunity to express their expectations of the training program. Please complete carefully. Feel free to provide additional comments.

1. What do you expect to learn in this training program?

_____

_____

2. What goals have you set for yourself in the new location?

_____

_____

3. What can this training program do to help you reach those goals?

_____

_____

4. Do you feel you need to learn how to speak the language of the new location in order to communicate effectively?

YES NO

Why or why not?

_____

_____

5. Please use the space below to add any information you feel will benefit you and the training program should be responsible for you to learn.

_____

_____

Pre-test/Post-test

This is a questionnaire that will be given to the trainees in order to establish a baseline measure of their attitudes towards culture. This same test, or a similar test will be administered given at the end of the training session to assess anticipated attitude shifts.

Name: _____

1. Culture influences your perspective of other people.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

2. Culture influences your communication style.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

3. Culture influences your work relationship.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

4. You use personal beliefs to judge another person's behaviors.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

5. You believe English should be the international language.

No Need	Some Need	Moderate Need	Frequently Necessary	Absolutely Necessary
1	2	3	4	5

6. There is a need for a foreigner to adapt to the behaviors of our culture, when in the U.S.

No Need	Some Need	Moderate Need	Frequently Necessary	Absolutely Necessary
1	2	3	4	5

7. When in a different culture, there is a need for you to adapt your behavior to that culture.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

8. Researching and accepting cultural differences is important in intercultural relationships.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

SECTION II

Exercise 1: Trainees' knowledge about the specific culture.

Exercise 2: Trainees' knowledge about the American culture.

Lecture 1: Intercultural communication and its barriers. Discussion of parochialism.

Exercise 3: Demonstrate the results of parochialism.

Lecture 2: How to diminish parochial attitudes.

Lecture 3: Discussion of ethnocentrism.

Exercise 4: Demonstrate the results of ethnocentrism.

Exercise 5: Listing of cultural strengths and constants.

Lecture 4: How to diminish ethnocentric attitudes.

Lecture 5: Discussion of stereotyping.

Exercise 6: Demonstrate the results of stereotyping.

Exercise 7: List of stereotypes others have of trainees.

Lecture 6: How to diminish stereotyping.

Objectives of this section:

- To determine what the trainees currently know about the specific culture they will be interacting with.
- To define intercultural communication and list its barriers.
- To demonstrate the results of parochialism, ethnocentrism, and stereotyping attitudes in intercultural communication.
- To inform trainees how to change attitudes that make it difficult for competent intercultural communication.

TRAINERS GUIDE TO CULTURAL KNOWLEDGE – EXERCISES 1 AND 2

The exercises will help trainees discover their individual knowledge about their target culture, as well as knowledge of the American culture. In order to use these exercises, have the trainees follow the directions provided. You will need to:

- provide the trainees with paper and pencils
- when the trainees are completed with the lists about the foreign culture, collect their papers. Then using the list provided in this training manual, write down some of the things the trainees listed on their papers (try to list at least three things for each category).
- have an open discussion so the trainees can share ideas on similar knowledge, how knowledge was obtained, or provide additional information on knowledge being discussed. The list on the American culture will be used in the second part of this section. You will be provided with directions on how to utilize that list.

Exercise 1: Cultural Knowledge

With the sheet of paper given to you by the trainer, list everything you know about the country you are going to. You may want to use the categories listed below to help you remember different things you may know about the culture. Be sure to write your name on the top of your list.

YOU ARE NOT PERMITTED TO TALK DURING THIS EXERCISE!

YOU ARE NOT PERMITTED TO USE OTHER TRAINEES' IDEAS!

Categories:

- Organizational Behaviors -- This includes management styles, how the organization operates, women's roles in the organization, attitudes towards foreigners, work ethics, etc.
- Religion
- Language
- Government
- Education
- Economics
- Art
- Fashions
- Food
- Music
- Daily Activities
- Other Cultural Aspects

Once your list is complete, sit quietly until your trainer gives you further instructions.

Exercise 2: Cultural Knowledge

Please complete Exercise 2 using your knowledge about the American culture. You should be able to be much more specific about the American culture. Save you list until later in this section of the training program. Use the same categories from Exercise 1.

- Organizational Behaviors
- Religion
- Language
- Government
- Education
- Economics
- Art
- Fashions
- Food
- Music
- Daily Activities
- Other Cultural Aspects

Lecture 1: Intercultural Communication and Its Barriers

According to Tubbs, intercultural communication is communication between members of different cultures (whether defined in terms of racial, ethnic, or socio-economic differences, or a combination of these differences). So what's so hard about communicating with people from different cultures? Aren't we all from different cultures in America? Well, to answer the first question, we must first remember our definition of effective communication: "Communication is effective when the idea as it was initiated and intended by the sender, or source, corresponds closely with the idea as it is perceived and responded to by the receiver" (Tubbs, 19). Since people of different cultures have differences in values, beliefs, language, communication skills, behavior patterns, etc., it makes it more difficult to reach a corresponding idea between the sender and receiver. This is why it is important to learn as much as you can about another culture before you interact with people from that culture (Lublin). Of course, the values, beliefs, language, communication skills, and behavior patterns are not the only barriers of competent intercultural communication. Others include: parochialism, ethnocentrism, and stereotyping.

Parochialism

As defined earlier, parochialism is when we view the world solely through our own eyes and perspectives. We do not recognize that other people have different ways of living and working. Many of us are guilty of parochialism. Not always purposefully, but because we are so used to the culture we live in. We don't realize that people from other cultures are different. An example of parochialism is given in the "Parochialism Exercise." This exercise will also show the results of parochialism in intercultural communication situations.

[Trainees will do Exercise 3 at this time.]

Trainer's Guide to Exercise 3: Parochialism as a Barrier

This is a role model exercise. Please select two trainees in the class and have them perform this script in front of the other trainees. When they are finished, discuss how parochialism took place, who was responsible for having the parochial attitude, and how this attitude could possibly be changed.

Exercise 3: Parochialism as a Barrier

Roles: Rochelle, an employee

Richard, an employee

Rochelle: Hi Richard, how are you today?

Richard: Pretty good.

Rochelle: What's wrong?

Richard: Well, I'm having some problems with some of the employees in my department. They are stealing my sales and it's starting to bother me. I have to put food on the table at my house too, you know!

Rochelle: I know what you mean, I was having the same problem a few months ago.

Richard: What did you do to solve it?

Rochelle: Well, we had a departmental meeting, but nothing was really solved. It was just a bunch of blasphemies flying through the room at everyone. We decided that who ever approaches a customer first gets the sale, no matter who waits in the customer at the point of sale. I totally disagreed with the idea, but what can I do. I guess sales for the department have gone down since this rule began. It's just that no one wants to wait on anyone if another employee approaches the customer first.

Richard: Yea, I guess that would be bad. But, wouldn't it be nice to not have to worry about commissions. If everyone in the department worked together, instead of individually, the department sales would be higher and we would make more money.

Rochelle: You don't know that!

Richard: Sure I do, that's how it is in Japan, and you know how well their companies are doing.

Rochelle: What do you mean? Japan has commissions, all sales department employees work for commission, no matter what country you're in.

Richard: No sir! Japan doesn't. They do everything in groups.

Rochelle: **(In a sarcastic tone.)** Oh yea, what else do they do differently? Get a raise every 10 years.

(created by Andre Lebeouf)

Lecture 2: Diminishing Parochial Attitudes

One way to try and understand the reasons why parochialism attitudes are a barrier to communication is by looking at parochialism as one way of doing things. If each of you were to write directions from this office to the local airport, they would all be different. So, which directions would be correct? Each of you has reasons why you feel your directions are the best route, but all of you are correct if the directions get you from the office to the airport. This is called equifinality. It is the idea of reaching the same goal, but through different means. Parochialism implies that there is only one way to reach the goal or one way to view things, or one set of values as the best, when in fact, there may be more than one.

How many of you like to make decisions? Isn't it a lot easier to mae a decision when you have more than one choice? When the number of means to complete a goal are greater, the more choice we have at selecting the mean (the way) we feel will benefit ourselves. For this reason, we should never accept one way of doing something. We should always try to look for alternative means and be open for suggestions.

In the same sense, we need to realize that other cultures may have a different way of accomplishing a task. We should listen to their ideas and together select the most appropriate means. If this is not done, the communication between the cultures will be ineffective and problems may not be able to be solved.

Lecture 3: Ethnocentrism

The other barrier we will discuss is ethnocentrism. As defined earlier, ethnocentrism is the tendency one has to judge the values, customs, behaviors, or other aspects of another culture using our own group and our own customs as the standards for all judgments. Because culture is not known, it may be inevitable that we regard our own groups, our own country, our own culture as the best. It may also be inevitable that we judge our culture as the most moral. In order to reduce one's ethnocentrism, you must first realize that people of different cultures have different beliefs, values, behavior patterns, etc. But then, you must also be able to accept their differences as being just as important to them as yours are to you. Examples of ethnocentrism is given in Exercise 4, entitled "Ethnocentrism as a Barrier" and in Exercise 5. It will also show the results of ethnocentrism in intercultural communication situations.

[Trainees will do Exercises 4 & 5 at this time.]

Trainer's Guide for Exercises 4 & 5

Guide to Exercise 4. This is a role model exercise. Please select two trainees in the class and have them perform this script in front of the other trainees. When they are finished, discuss how ethnocentrism took place, who was responsible for having the ethnocentric attitude, and how this attitude could possibly be changed.

Guide to Exercise 5. Please provide the trainees with paper in order for them to complete this exercise. Once trainees are completed, begin to ask the trainees what they have listed. You may want to list a few of their answers on the board or news print, so you can discuss them. The discussion information is provided in Lecture 2 of this section.

Exercise 4: Ethnocentrism as a Barrier

Roles:

Mike, an employee

Gina, an employee

Mike: Gina, guess what? Mr. Noceera just asked my to go to work in our Japanese company. Isn't that great?!

Gina: Yea, that's really good. I guess you're really moving up in the company now, huh? So are they going to train you before you go?

Mike: Well, Mr. Noceera did mention something about a training program, but I don't know what they plan in training me to do.

Gina: They will probably train you on how to adapt to Japan. They might teach you how to speak Japanese, or explain how the Japanese run their companies. I hear they are quite different compared with how we do things there.

Mike: What do you mean? Our company is American! We shouldn't have to *adapt* to Japan and we sure as hell shouldn't have to speak Japanese. english is the universal language, you know! I mean really, just because the company is located there doesn't mean we should have to change everything to suit them!

Gina: Boy Mike, aren't you ethnocentric.

Mike: What's that?

Exercise 5: American Ethnocentrism

On paper provided by the trainer, list the strengths of the American culture. These can be governmental, religious, educational, social, etc. It may be useful to use the categories provided in Exercise 1. Once you have listed the strengths, then list one cultural aspect that you feel the entire United States shares. This aspect or trait must be constant through the entire United States. Then list a cultural aspect that you feel the entire world shares. Once you are done, there will be an open discussion.

- *Organizational Behavior*
- *Religion*
- *Language*
- *Government*
- *Education*
- *Economics*
- *Art*
- *Fashions*
- *Food*
- *Music*
- *Daily Activities*
- *Other Cultural Aspects*

Lecture 4: Diminishing Ethnocentric Attitudes

You have listed the strengths of the American culture. What you are to do now is to take one or more of these strengths and apply them to different parts of the United States. Are they a strengths in each of those areas? Probably not. For example, if any of you listed Christianity as a religious strength, you probably had a problem applying that trait to Utah, where the religion is predominantly Mormon. Or, if you listed television as a social strength, you probably had problems applying this strength to Amish area of the United States, since the Amish don't usually own televisions.

What about your constants? Could you find one constant cultural characteristic for the entire United States? What about for the entire world? If you did, we're sure there are some areas of the world where some aspects of the constant will not apply. The reason is that the world is made up of many different cultures and with many different cultures, comes many different values, beliefs, behaviors, and so on. Because of this it is very difficult to find even one thing that every person from every culture will agree to. Think about your own family. You are all from the same culture, you most likely have the same underlying beliefs and values, but not all of you will agree on everything. Are your ideas better than those of your family members? Maybe, and maybe not. Who's to say. The truth is your ideas are important to you and you will want your family to listen to your ideas and hopefully view them as being equally important as their own. The same is true in intercultural communication. People of other cultures have ideas, values, beliefs, etc., which need to be viewed equally to your own. Just as you would want them to understand why you have your culture, they want you to understand why they have theirs. No one culture is better than the other. And if we view other cultures as being equal to ours, we are providing an opportunity for better understanding of that culture, so that when we need to, we can communicate more effectively within that culture.

Lecture 5: Stereotyping

"Those kind of people are all alike." How many times have you heard this sentence? Whenever you place a person, known or unknown, in a category with people who have a similar, or many similar characteristics, you are stereotyping that person. I'm sure most of you are familiar with stereotyping. You can possibly fit into a stereotype category yourself. Examples of stereotyping are given in Exercise 6, "Stereotypes as a Barrier," and Exercise 7, "Stereotypes: A Self Assessment."

These exercises will show the results of stereotyping in intercultural communication situations.

Trainer's Guide to Exercises 6 & 7

Guide to Exercise 6, "Stereotyping as a Barrier." This is a role model exercise. Please select two trainees in the class and have them perform this script in front of the other trainees. When they are complete, discuss how stereotyping took place, who was responsible for having the stereotype attitudes, and how this attitude could possibly be changed.

Guide to Exercise 7, "Stereotyping: A Self Assessment." Provide each trainee with a sheet of paper. You are to have them follow the instruction sheet you give to them. Once the trainees are done, you will have an open discussion. The discussion information will be provided in "Lecture 6" of this section.

Exercise 6: Stereotyping as a Barrier

Roles:

Donald, an employee with Blonde hair

Jamie, manager

Renee, manager

Donald: I just don't understand what the problem is.

Jamie: Linda, you forgot to punch out on your time card before leaving again. This is the fifth time you've done this.

Donald: So, I have a lot on my mind when I leave work. I want to make sure I don't forget to lock the money up, or put the gold in the safe, or turn on the security alarm. I just don't think to punch out.

Jamie: Look, I am not going to tell you again. next time it happens you will be put on suspension.

[Later in the day.]

Renee: How's everything going Jamie?

Jamie: Well, not too bad, except for Linda. That dumb blond would forget his name if he didn't have to wear a name badge.

(Developed by Andra Lehmann)

Exercise 7: Stereotypes: A Self Assessment

On the paper provided to you by the trainer, write down some of the stereotypes you feel others may have of you. Please write as many as you can think of. If you are uncertain that what you are writing down is a stereotype or not, write it anyway and ask if it is when the discussion takes place.

Lecture 7: Diminishing Stereotypical Attitudes

Because there are so many stereotypes, most of us are able to place ourselves in a particular stereotypical category, whether it's the "stupid jock," "computer nerd," "dumb blonde," etc. Some of us can even place ourselves in more than one category. How do the stereotype categories that you placed yourself in make you feel? Are you happy to be stereotyped that way? Do you feel they are true? Do the stereotypes interfere with the way people treat you? If you ever felt that people have judged you based upon a stereotype, I'm sure you were not too happy about it.. Most of us would like for a person to get to know us before they make a judgment about us. It's like the old cliche: "Don't judge a book by its cover." That is essentially what stereotyping is.

If you can relate to being a subject of stereotyping, you can probably understand how it can be a barrier in communication. This is especially true during intercultural communication transactions. Just look at the number of American stereotypes that interfere with the way people communicate with or perceive one another. For example, athletes in colleges are looked at as dumb jocks. They are not there for an education; but just to play sports. They never do their own work, and they always have an excuse for everything they do wrong. This stereotype can cause a lot of problems for athletes trying to get a good education. They may have professors who don't grade them fairly because of the stereotype, which prevents the athlete from developing a learning relationship with the professor, which may cause problems in the athletes' learning capabilities. And, it also creates a barrier between the professor and the athlete. This type of stereotype and tendency to stereotype must be eliminated in order for effective communication to take place between the professor and the athlete. The professor must first look at the athlete as a student and not a "dumb jock," and they must not allow the stereotype to influence grading decisions.

The same tendencies operate in all our lives. Stereotypes, as barriers to effective intercultural communication, must be eliminated. Once the communicators begin to look at each other's cultures with an open mind, they can begin to learn about that culture, and communicate more competently in it.

SECTION III

Research: Information included on the following:

A. Organizational Behaviors

1. Management Style
2. Female Roles

B. Other Cultural Aspects

1. Language
2. Education
3. Other Aspects

This information will be provided for the following cultures (other or different cultures may be included upon completion of sufficient research):

- o Japan
- o Mexico
- o Middle East (Focus on the Arab culture)

Assignment: Trainees cultural research (allow 10-14 days)

Objectives of this section:

- To provide trainees with an over view of the target culture.
- To assist trainees in continuing an in-depth study of the target culture.

Japan:

Since Japan has been successful in its businesses, it's management style has been studied by many. "The unique psychological and cultural characteristics of the Japanese people is frequently cited as the key reason for Japan's success" (Tubbs, 132). So what are these cultural characteristics and how do they influence Japan's management style? This is what we will be researching.

Provided in this manual is an overview of the Japanese business culture. It also includes other cultural aspects to help you further understand the Japanese people. It also includes additional cultural aspects to help you further understand the Japanese people. Utilize the information to help you continue research on how you can be successful at communicating and solving problems in Japanese businesses.

Organizational Behavior. High level employee commitment is one key to the strength of Japanese management. A good reason for employee's commitment is that to "Japanese companies, human assets are considered to be the firm's most important and profitable asset" (Tubbs, 133). Long-term and secure employment is provided, which attracts employees with desired quality and induces them to remain with the firm. Also, the company philosophy is articulated that shows concern for employee needs and stresses cooperation and teamwork in a unique environment. The company is interested in developing the employees skills, especially in the early career stages. One example of this is Japan's non-specialized career paths. A new employee will work in a particular department of the organization until they learn that department, then they will be moved to another department. This continues until the employee has worked in every department of the organization, so that when they "reach the peak of their career, they will be an expert in taking every function, every specialty, and every office and integrate them as a whole" (Ouchi, 26). They have a better understanding of the problems and tasks that each department faces.

Japan's evaluation process is very slow. Where evaluations are performed in American organizations sometimes twice a year, a Japanese employee may go ten years without being evaluated. An when they are evaluated, they are done as a group and not an individual. Japan strongly urges teamwork and group relationships. Individualism is not an aspect of Japanese management. The work groups are also involved in decision making processes, therefore, Japanese organizations have open communication networks. Overall, Japanese organization stresses it's concern for the employee. "It is established practice for managers to spend a lot of time talking to employees about everyday matters.

Thus they develop a feeling for employees' personal needs and problems, as well as for their performance" (Tubbs, 143). Many organizations create an atmosphere of "family" for their employees. For example, "various company-sponsored cultural, athletic, and other recreational activities further deepen involvement in employees' lives. In addition, many firms provide a whole range of welfare services ranging from subsidized company housing for families and dormitories for unmarried employees, through company nurseries and company scholarships for employees' children, to mortgage loans, credit facilities, savings plans, and insurance. Thus, employees often perceive a close relationship between their own welfare and the company's financial welfare" (Tubbs, 143).

Other aspects of Japanese business include their desires to create new businesses, instead of taking over existing businesses. Also, there is no social security or pension plans for Japanese employees, and the common age of retirement is 55. Because of this, employees have higher business investments and higher life savings. Japan also benefits from imported technology, they have a supportive government, and the society is a uniform culture with little ethnic differences (Tubbs).

Women's Roles. "Working class women typically begin work in production and clerical jobs right out of high school. They are expected to work five to six years, get married, quit work, and raise a family. When the children enter school full time, the women often return to their original employer" (Ouchi, 21).

Other Cultural Aspects.

- Religion - Japan's dominant religion is Buddhism, which was brought to the country by Chinese and Korean's. Catholicism is also a practiced religion of Japan.
- Language - Predominantly Japanese with American being their second language.

The Middle East:

Organizational Behaviors. Lately the information we have been receiving about the Middle East has been through the media coverage of the Gulf War. Through that coverage, we have seen the Middle East as being mostly desert and costal area. Oil is its primary natural resource and oil companies are the biggest money maker businesses

for the countries of the Middle East. They supply the many countries, including the United States with oil. Of course their are other businesses in the Middle East, but none are considered to be big businesses. "Approximately two-thirds of the labor force is imported. In these countries where both high immigration and large numbers of guest workers, the make-up of the work force is multi-cultural, the managers must be able to supervise a culturally diverse work force; cross-cultural business communication may prove vital in dealing with ones' employees even if one neither faces competition nor conducts trade abroad" (Landau, 444).

The labor unions make up another type of business in the Middle East. A study of the Lebanon unions showed that, "It is clear that the unions, though modeled on those of the industrial West, are neither so powerful nor so well organized. Factors in this weakness include, the tacit or open opposition of owners and managers, many of whom tend to be paternalistic and sectarian in their recruiting and personnel policies; and the assumption among those management and workers that the family is the main bulwark of an individual's security" (Landau, 468).

Women's Roles. During the media coverage of the Gulf War, the women were shown to be wearing a scarf covering their faces. "While most states in the area have granted women full legal equality, women still have a long way to go before they are accepted socially as the equals of men and able to achieve the same economic opportunities" (Landau, 341).

Other Cultural Aspects.

- Religion - "Most of the inhabitants of the Arab Middle East are Sunni Muslims by religion. Apart from this, there are more than twenty religious communities which may be included under the headings of Islam, Christianity, or Judaism" (250-1).
- Language - "Arabic is the language of the Middle East. There are Iraqi, Syrian, Egyptian, or Maghribi dialects of Arabic" (Landau, 333).
- Education - "Secondary education of all types is very little developed as compared with the elementary cycle, and in many rural areas, it does not exist at all" (Landau, 313).

Mexico:

Organizational Behaviors. Mexico's Labor Law provides that at least 90% of all employees of a company must be Mexican citizens (although executives are often excluded from this count. Foreigners are allowed to hold managerial or other posts only if qualified Mexicans are not available. Unskilled and semi-skilled labor are readily available throughout the country but there is a rather short supply of skilled workers and well-trained office workers, with competition for them growing. A new labor law was adopted in 1970, granting greater benefits for employees. This law favors the employee in most cases. Employers also have a legal right to form associations (unions). Every industrial or commercial firm above a minimum size must, in fact, join an officially registered national association, of which there are several. Payments to workers are as follows: If a regular six-day week is worked, the law requires that a seventh day be paid. If a worker works on the seventh day he gets an additional double time wage. All employees must be given a Christmas bonus equivalent to fifteen days pay before Dec. 20th each year. Vacation pay includes a 25% premium above the regular wage. Also, nobody rushes into business in Latin countries. Take your time.

Labor is still relatively cheap in Mexico. While in most industrialized countries, management tries its best to use technology instead of human labor wherever possible, the reverse is true in Mexico. Workers are generally excellent in tasks requiring manual dexterity, but may lack training in areas of planning and organization. Work proceeds at a slower pace in Mexico. Foreigners often go to Mexico with the idea that they can speed up the process of change, but the inertia of the system is formidable. It is important to adjust your mind and your actions to the Mexican pace and method of work.

Courtesies take priority in Mexico; business follows later. Make a real point of getting people's names correctly then use them in conversation. Business is conducted primarily face to face. Far less is done by telephone than in many other countries. If you receive a letter in Spanish, it is considered rude to answer in another language.

Women's Roles. "Women have been particularly affected by austerity measures and the economic restructuring undertaken by recent Mexican administrations. Traditionally considered responsible for family survival, women have had to work even harder and longer to make up for cutbacks in food subsidies, public services, and calamitous drop in the buying power of wages" (Barry, 215-6). "Women primarily work in the maquiladoras, the service sector, and the

informal sector, such as street vending and sweatshops" (Barry, 216).

Other Cultural Aspects.

- Language - Primarily Spanish, but English is a second language and is taught in schools.
- Religion - Catholicism is the heart of the nations culture and the foundation for many of its traditions.
- Education - "On paper Mexico has a well-developed and equitable educational system. In reality, the system is as flawed and uneven as other social, political, and economic institutions in the country. In 1990, however, the literacy rate stood at 92 percent, which is a huge increase since 1934 when it was 36 percent" (Barry, 239).

ASSIGNMENT

You are to research the following information about your target culture:

- *Religion*
- *Government*
- *Art*
- *Music*
- *Fashion*
- *Food*
- *Nonverbal Communication Patterns*
- *Anything else you find interesting to you, or which you find beneficial to know.*

You may use the information given below as a guide to assist you in your research:

- Interview other managers who have worked in the target culture.
- Interview the international employee at this company location.
- Check reference materials in the library (abstracts on art, music, nonverbal communication, etc.)
- Watch video tapes which discuss that particular country's culture.

You have 10-14 days to complete your research. If at any time during this time period, you have any questions pertaining to any of the categories you are researching, please contact the trainer, or other members of your training class. Your trainer may have information that will help you, or may guide you in the right direction as to how to find the information. You will return for two more days of training. The first day is a time for you to ask questions about certain areas you researched, and to discuss any other information you feel necessary to know before your training is complete. The last day of training is a day in which you will enter the class as if you were entering your researched culture. You will be dressed as they dress in the culture, you will bring in a type of food from their culture. You will bring examples of their music and their art.

And, finally, you will give a presentation on what you have learned through your research about the other culture, and your completed exercise from Section V. Include information on the religion, nonverbal communication, etc. This will also be a time in which trainees share with each other ideas they feel are beneficial to being able to communicate competently interculturally.

SECTION V

Exercise 8: Management Problem Solving (combined with research assignment)

Objective for this Section:

- For trainees to utilize the cultural information they have researched and gathered in order to help them solve managerial problems.

Exercise 8: Management Problem Solving

As managers in this organization, you face many problems within your department. Think of one managerial/organizational problem in particular that you had to find a solution for. Or, maybe a problem that you are currently facing. Take that problem and apply it to the new culture. Now try to find the best solution to that problem based upon the research information you have gathered on the target culture. Remember, if this is a problem you have already solved, the solution may be different due to the cultural changes. Remember, too, if you have any questions or need additional information, please ask for assistance from your trainer or other trainees in the class. Your trainer may have information that will assist you in this exercise, or direct you where to go to get the information you need.

SECTION VI

Lecture 1: Trainer's introduction to the presentations.
Presentations; Trainees have one hour to present all their materials.
Lecture 2: Trainer's Final Thoughts
Lecture 3: "GO TO" Information
Pre-Test/Post-Test
Evaluation

Objectives of this section:

- To give the trainees the opportunity to apply what they have learned to problems they can relate to.
- To give trainees the opportunity to express ideas or suggestions they may have for others.
- To provide additional information and guidance when needed.

[**NOTE:** Lecture 1, the introduction of each trainees' presentation must be made up by the specific trainer. There should be some recognition of the trainees' work and the occasion.]

Lecture 2

I would like to thank you all for your cooperation in these training sessions. We have discussed many aspects of intercultural communication, and in doing so, we may have discovered feelings or attitudes that you did not even know you had. And, we may have even hit a few personal "soft" spots. The reason for doing this was to hopefully get you to understand that in order to begin to communicate effectively interculturally, you must be very open minded and willing to learn about and accept differences. We discussed many barriers that affect our abilities to do so, but we also determined ways of diminishing the barriers. Many of you may have walked into this training program thinking you were very open to other cultures, but when we discussed the barriers, you may have recognized feelings you have encountered or felt yourself. It is important that you not only recognize those feelings, but change them. Once you create an open mind for yourself, you open yourself up to learning as much as you can about the other cultures you study.

This training program was designed to assist you in getting a culture-general perspective, while also utilizing culture-specific situations. Don't feel that you are leaving this training program with only information about one culture. The information you have learned will help you in researching and communicating with cultures other than the one you studied in training. And, besides, you learned a great deal about other cultures from the other trainees' presentations.

I wish you luck in your new position. I have included the next lecture information that will help you gain further assistance if necessary.

Lecture 3

It is my job as a trainer to be readily available to you during your training session. But just because you are leaving the classroom, does not mean your training is over. As a matter of fact, it is really just beginning. Once you are placed in your new location, you will still be able to talk with me if necessary.

As you may or may not know, the company has a department which was developed for international employees. This department is responsible for assisting international employees with any questions they may have.

- ✓ The department is open 24-hours-a-day; 7-days-a-week [including holidays].
- ✓ The phone number is: 1-800-555-1111.
- ✓ The department is divided by country. If you are being placed in the Japanese division, you will need to ask for the Japanese assistance center when you call.

Please do not hesitate to call for information. The department will provide information on just about everything. They can assist you with research information, location information, cultural information, business information, etc.

PRE-TEST/POST-TEST

1. A person's culture influences your perceptions of them.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

2. Culture influences your communication style.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

3. Culture influences your work relationships.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

4. You use personal beliefs to judge another person's behaviors.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

5. You believe English should be the international language.

No Need	Some Need	Moderate Need	Frequently Necessary	Absolutely Necessary
1	2	3	4	5

6. When in the United States, there is a need for a foreigner to adapt to the behaviors of our culture.

No Need	Some Need	Moderate Need	Frequently Necessary	Absolutely Necessary
1	2	3	4	5

7. When in a different culture, there is a need for you to adapt your behavior to that culture.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

8. Researching cultural differences is important in intercultural relationships.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

9. Accepting cultural differences is important in intercultural relationships.

Never	Seldom	Moderately	Frequently	Always
1	2	3	4	5

EVALUATION OF TRAINING

1. How much do you feel this training program has helped you prepare for your new position in your target culture.

Not at all	Somewhat	Moderately	Much	Very Much
1	2	3	4	5

2. How interesting do you feel the training program was?

Not Interesting	Somewhat Interesting	Moderately Interesting	Interesting	Very Interesting
1	2	3	4	5

3. Do you think you will use any of the information you learned in this program when you reach your new position in your target culture?

Not at all	Somewhat	Moderately	Much	Very Much
1	2	3	4	5

4. Do you feel the exercises were effective in reinforcing important aspects of the content of the training program?

Not at all	Somewhat	Moderately	Much	Very Much
1	2	3	4	5

5. Did the trainer answer questions with clarity?

Not at all	Somewhat	Moderately	Much	Very Much
1	2	3	4	5

6. Did the trainer allow for adequate discussion time?

Not at all	Somewhat	Moderately	Much	Very Much
1	2	3	4	5

7. Would you recommend this course to another individual preparing to go over seas?

Not at all	Somewhat	Moderately	Much	Very Much
1	2	3	4	5

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